

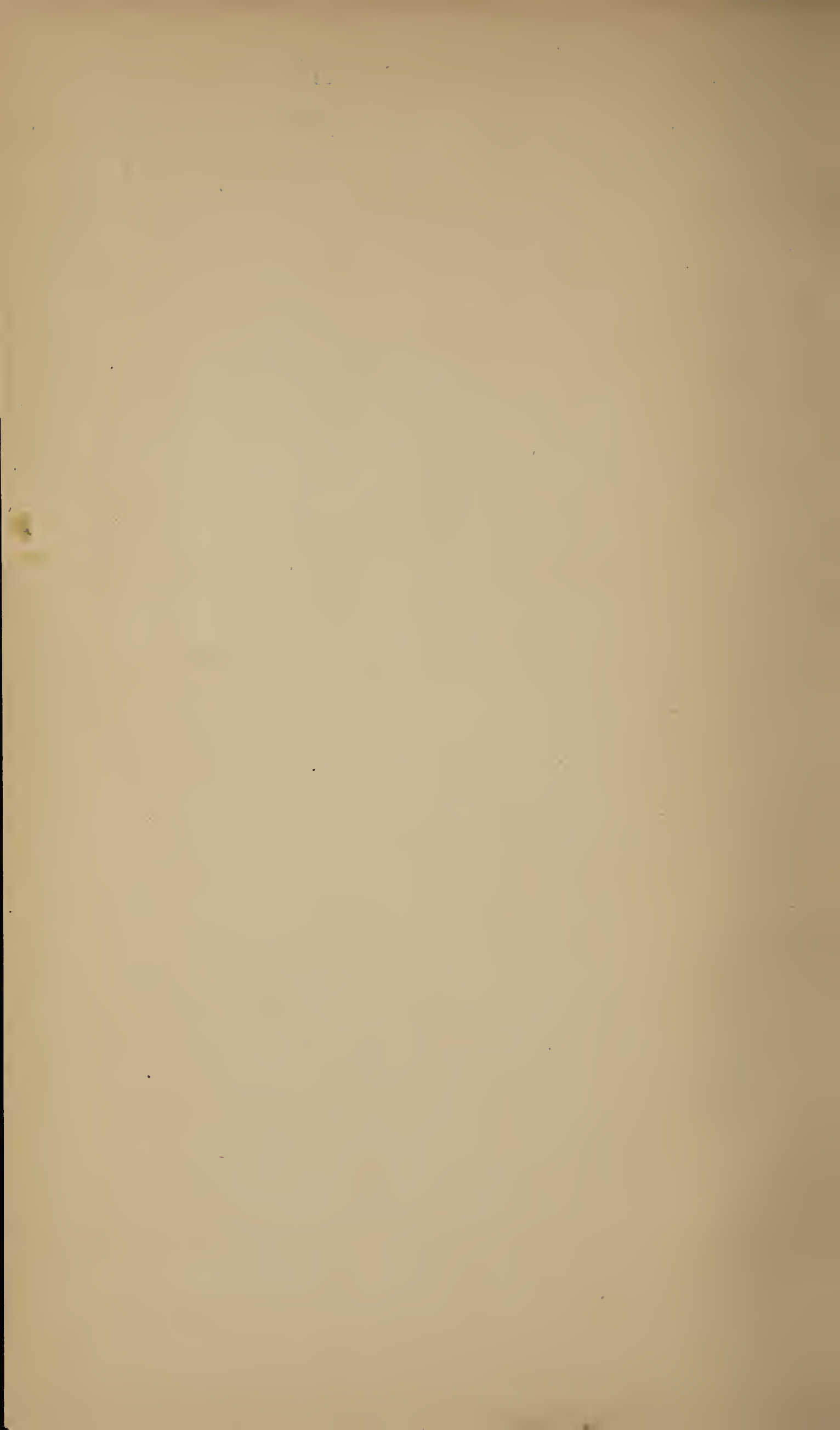
THE DAYS OF THE PASSOVER

THOMAS NEWBERRY

CRUCIFIXION, AND RESURRECTION.

<p>15TH DAY</p> <p>Commencing after Sunset on THURSDAY, lasting till Sunset on FRIDAY.</p> <p>Sabbath Eve.</p> <p>SABBATH DAY.</p> <p>A high day—John xix. 31.</p> <p>SEPULCHRE SEALED AND GUARDED.</p> <p>Matt. xxvii. 62-66.</p> <p>[The Roman day lasts from midnight to midnight, containing two half nights, and one whole day.</p> <p>The Hebrew day lasts from evening to evening, containing one entire night, and one entire day.</p> <p>The body of the Lord lay in the grave three whole nights, two whole days, and the first part of the third; verifying His own word—Matt. xii. 38-40.]</p> <p>PREPARED.</p> <p>Luke xxiii. 56.</p> <p>Commenced in the morning when Jesus was come" Joseph and Mary, and buried it; and of the month, Abib, preparation, the day before the Sabbath was on the 14th so that the Crucifixion possibility have no day.]</p> <p>According to the Hebrew tradition at sunset, about 3 o'clock, according to the Christian Scriptures go by the Jewish tradition follows confusion.]</p>	<p>16TH DAY</p> <p>Commencing after Sunset on FRIDAY, lasting till Sunset on SATURDAY.</p> <p>Sabbath Eve.</p> <p>SABBATH DAY.</p> <p>A high day—John xix. 31.</p> <p>SEPULCHRE SEALED AND GUARDED.</p> <p>Matt. xxvii. 62-66.</p> <p>[The Roman day lasts from midnight to midnight, containing two half nights, and one whole day.</p> <p>The Hebrew day lasts from evening to evening, containing one entire night, and one entire day.</p> <p>The body of the Lord lay in the grave three whole nights, two whole days, and the first part of the third; verifying His own word—Matt. xii. 38-40.]</p>	<p>17TH DAY</p> <p>Commencing after Sunset on SATURDAY, lasting till Sunset on SUNDAY.</p> <p>Lord's Day Eve.</p> <p>See Gen. viii. 4. The resting of the Ark.</p> <p>EVENING VISIT.</p> <p>Mark xvi. 1. Matt. xxviii. 1. Render "And on the first watch of the week, as it began to draw on towards the first day of the week." The word "end" is literally "late," and is used for the "first watch." Both "sabbath" and "week" are the same word.</p> <p>After 6 o'clock on Saturday Evening.</p> <p>EARTHQUAKE.</p> <p>Matt. xxviii. 2, 3.</p> <p>RESURRECTION.</p> <p>At early morn—Mark xvi. 9.</p> <p>As the Bright and the Morning Star, before the sun arose.</p> <p>MORNING VISITS.</p> <p>BEFORE SUNRISE, yet dark—John xx. 1. Mary Magdalene, Peter and John—John xx. 1-10. Luke xxiv. 12.</p> <p>Christ's appearing to Mary—Mark xvi. 9-11. John xx. 11-18.</p> <p>As the Morning Star to early and patient watching.</p> <p>Entrance into the</p> <p>HOLIEST.</p> <p>John xx. 17. Levit. xvi. 11-14.</p> <p>Ascension to His Father—John xx. 17, 18.</p> <p>AFTER SUNRISE—Mark xvi. 2.</p> <p>Visit of the women—Matt. xxviii. 5-8. Mark xvi. 2-8. Luke xxiv. 1-11.</p> <p>APPEARINGS.</p> <p>To the women—Matt. xxviii. 9, 10.</p> <p>To the two disciples—Mark xvi. 12, 13. Luke xxiv. 13-34.</p> <p>To the eleven—Mark xvi. 14. Luke xxiv. 36-49. John xx. 19-23, 24-31.</p>
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Comparison of JEWISH and ROMAN DAYS.			
15TH DAY.	SIXTEENTH DAY.	SEVENTEENTH DAY.	
FRIDAY.	SATURDAY.		SUNDAY.



CHAPTER I.

PRELIMINARY REMARKS.

THE Hebrew day commenced at sunset, and lasted until the sunset following; thus, we read in Gen. i. 31, "And the evening and the morning were the sixth day;" literally, "And there was evening and there was morning, day the sixth." Thus also in Lev. xxiii. 32 it is written, "From even until even shall ye celebrate your Sabbaths."

The sixth day commenced after the sun had gone down on the fifth day. The period of repose precedes the time of activity which commences with the rising sun; as we read in Ps. civ. 23, "Man goeth forth unto his work and to his labour until the evening."

The creation of Adam appears to have been the last and crowning act of the work of the sixth day; and it is interesting to notice that man entered on the first entire day of his existence on the Sabbath—the day set apart by God for rest in fellowship with Himself. Then having again reposed during the night, he commenced his happy work of dressing and keeping the Garden of Eden. This is in beautiful harmony with the Christian Sabbath, in which fellowship with God in the rest of accomplished redemption precedes the activities of Christian life and service.

The night season appears to have been divided into four watches: "even, midnight, cock-crowing, and morning" (Mark xiii. 35).

The first watch lasted from sunset, or six o'clock, till nine; the second watch, from nine till midnight; the third watch, from midnight, or twelve o'clock, till three; and the fourth watch, from three till six o'clock, sunrise.

And the time from sunrise to sunset was divided into twelve hours, varying in length according to the season of the year. The first hour commenced at sunrise, say, taking the equinoctial period, at six o'clock in the morning. The third hour would be about nine o'clock a.m.; and the sixth hour, at noon; the ninth hour, about three o'clock in the afternoon; and the twelfth hour concluded at sunset.

The months commenced with the new moon, and the year was measured by one entire revolution of the earth around the sun.

The Egyptians are said to have commenced their day at midnight; the Babylonians at sunrise; the Umbrians at noon; the Greeks, as well as the Hebrews, at sunset; and the Romans, like the Egyptians and many modern nations, at midnight. In the Scriptures the Hebrew division of time is always followed, so that ordinarily the term even, or evening, indicates the commencement of another day. In some cases the evening indicates a period previous to the setting of the sun. See John xx. 19, "The same day at evening;" but in general it marks the beginning of a new day.

CHAPTER II.

THE PREPARATION FOR THE PASSOVER.

13th Day of the first Month. This commenced after sunset on the third day of the week (our Tuesday), and lasted till sunset of the fourth day of the week (Wednesday); in the year of the crucifixion.

The Passover was to be observed in the month Abib, corresponding with our March or April. This was originally the seventh month of the year; but at the command of God, to mark a new era, it became the first month (Exod. xii. 2). On the tenth day of this month, the Passover lamb was to be set apart, and kept up until the 14th day of the month. From the first evening of the 14th till the second evening of the 21st—eight days in all—no leaven was to be found in their houses (Exod. xii. 15, 18–20). It was necessary, therefore, that leaven should be searched out and put away on the 13th day of the month, and this is the practice of the Jews at the present time. In order that the Lord Jesus might partake of the Passover on the first evening of the 14th day, it was needful that the paschal lamb should be killed and the guest-chamber prepared on the 13th. For this purpose, He sent two of His disciples to Jerusalem, as recorded in Luke xxii. 7–13, who did as Jesus commanded, and made ready the Passover.

CHAPTER III.

THE PASSOVER KEPT.

14th Day of Abib, commencing at sunset of the fourth day of the week (Wednesday), and lasting till sunset of the fifth day of the week (Thursday). The Passover was to be observed on the 14th day of the first month, at even; literally, "between the two evenings" (Lev. xxiii. 5, *marg.*); that is, it might be kept after the sunset which commenced the 14th day, or before the sunset which concluded it.

In Egypt, at the first observance of the Passover, the lamb was killed before the second evening, and eaten during the night. That was the night to be much observed as a memorial of God's deliverance of His people.

It is clear from John xviii. 28, that on the day of the Crucifixion, the Jews observed the Passover before the second evening; for in the early morning they would not enter into the judgment hall, lest they should contract ceremonial defilement, and thus be prevented from partaking in the feast.

But the Lord Jesus and His disciples partook of the Passover on the first evening of the 14th day; as we read in Matt. xxvi. 20, "When the even was come, He sat down with the twelve."

On the 13th day the Passover had been prepared, and everything made ready; so that immediately after the sun had set, and the 14th day had commenced, Jesus and His disciples reclined at the Passover board. He thus observed the foreshadowing type, and was Himself the substance and fulfilment of the type on the selfsame day. See also Mark xiv. 17, Luke xxii. 14, John xiii. 1.

During the Passover feast the Lord Jesus indicated the betrayer; and Judas, having received the sop, went immediately out (John xiii. 30-32).

The Lord's Supper was then instituted; and Jesus opened His mind more freely than He had done while Judas was present. He then spoke those precious words which are recorded in the latter part of chapter xiii. and in the 14th; and calling on the disciples to arise, He continued His instructions as contained in chapters xv. and xvi., concluding with the wonderful prayer recorded in the 17th chapter.

"When Jesus had spoken these words, He went forth with His disciples over the brook Cedron," and entered the Garden of Gethsemane, and after His agony and bloody sweat He was betrayed into the hands of the band of men who had come from the chief priests and Pharisees.

Jesus having been bound, was taken first to Annas, and by him was sent to Caiaphas, the high priest (John xviii. 12, 24). There the chief priest and elders were assembled, with all the council. By them He was tried during the night, but nothing was proved. At length Caiaphas, having adjured Him by the living God to tell them whether He was the Christ, the Son of the living God, or not, Jesus having spoken the truth, was condemned by them as

worthy of death. He was thereupon buffeted and mocked (Matt. xxvi. 57, 59-67).

When the morning was come, the sun having risen, at about six a.m., the first hour of the day, "The chief priests held a consultation with the elders and scribes and the whole council, and having bound Jesus, carried Him away, and delivered *Him* to Pilate" (Mark xv. 1).

He was accused before the Roman governor of professing to be the King of the Jews. When Pilate heard that He belonged to Herod's jurisdiction, he sent Him to Herod, who, with his men of war, set Him at naught, and sent Him again to Pilate.

On being examined by Pilate, "Jesus witnessed a good confession." Pilate would have released Him, according to his custom of releasing one prisoner at the feast. The people, however, instigated by the chief priests and elders, preferred Barabbas to Jesus.

Pilate again and again went into the judgment hall, whereinto His accusers would not enter, lest they should be defiled before they partook of the Passover; wherefore Pilate repeatedly went forth unto them, and at length giving way to the importunity of the people and of the chief priests, after he had scourged Jesus delivered Him up.

The soldiers took Jesus into the common hall, and having gathered the whole band, they mocked Him, putting on Him a scarlet or purple robe and a crown of thorns. Pilate brought Him forth again to the people, wearing the crown of thorns and the purple robe; they again refused Him, charging Him with saying that He was the Son of God. On hearing this, Pilate was the more afraid, and entered again with Jesus into the judgment hall. Pilate

made another appeal on behalf of Jesus to the people ; but they cried, "Crucify Him"; and on the chief priests saying, "We have no king but Cæsar," Pilate finally gave Him up to be crucified. By a comparison of Mark xv. 25 with John xix. 14, it appears that the crucifixion of Christ took place after the third hour, or nine o'clock in the morning, and before the sixth hour, or noon.

The soldiers compelled Simon the Cyrenian to bear His cross, and they led Him away to Golgotha, where they crucified Him ; and they parted His garments, casting lots. And Pilate wrote a superscription and put it on the cross, acknowledging His title as King of the Jews (John xix. 22). The beholders, with the chief priests, scribes, and elders, mocked Jesus; and the two malefactors who were crucified with Him, both joined at first in reviling Him. The centurion and the soldiers, four of whom had nailed Jesus to the cross, then sat down and kept guard upon Him.

From the sixth hour there came a darkness over the whole land, which lasted until the ninth hour; that is, from twelve a.m. to three o'clock in the afternoon. "And the sun was darkened." What the effect of that darkness upon the multitude was, we are not informed ; but we know from the account in John xix. 14, that it was then the time of the preparation of the Passover; and that the Jews had kept themselves from ceremonial defilement, that they might partake of it. It was requisite for the Passover to be eaten on the 14th day before sunset, after which the 15th day commenced.

During those three hours, when the cross was probably deserted by the religious portion of the people, we read of no reviling. It appears to have been a time of solemn

silence, as well as of awful darkness; and when all was over, those that came together to witness that sight, and remained to the end, smote their breasts and returned.

About the ninth hour, Jesus cried with a loud voice, "Elōi, Elōi, lama sabachthani?" which is, being interpreted, "My God, My God, why didst Thou forsake Me?"

We read in John xix. 25, "Now there stood [literally, had stood] by the cross of Jesus His mother, and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene." These, it would appear, had passed through the ranks of the soldiers on guard, during those solemn hours of darkness, when the spot was partially deserted, and, like the three chief men of David's worthies (2 Sam. xxiii. 13-16), had come to show their attachment to their Lord.

The darkness being past, Jesus saw His mother and the disciple whom He loved standing by; and He committed John to His mother, and His mother to the care of John, thus forming a new bond of relationship around His cross.

After this, Jesus having received the vinegar, that the Scripture might be fulfilled, said, "It is finished," and crying with a loud voice, said, "Father, into Thy hands I commend My spirit," He expired. The veil of the Temple was rent, the earth quaked, and the graves were opened.

If, as is generally allowed, the common account called Anno Domini commenced four years after the birth of Christ (see Matt. ii. 1, *marg.*), and the Crucifixion took place A.D. 33, Christ must have been thirty-seven years of age at the time of His death, and not thirty-three years as commonly stated.

The destruction of Jerusalem was in A.D. 70, that is, seventy-four years after the birth of Christ; so that His

crucifixion took place midway between His birth and the fall of Jerusalem, viz. thirty-seven years from His birth to the Crucifixion, and thirty-seven years from the Crucifixion to the fall of Jerusalem.

CHAPTER IV.

THE BURIAL OF CHRIST.

15th Day of Abib, commencing at sunset on the fifth day of the week (Thursday), and continuing till sunset of the sixth day (Friday).

We now come to the 15th day, or day after the Pass-over, which was the day of the preparation ; that is, the Friday before the Sabbath, which commenced on the evening of the same day (John xix. 31).

The custom among the Jews in certain cases was first to kill a transgressor, and then to hang him on the tree. But the body was not to remain all night upon the tree. On the going down of the sun, it was to be taken away and buried (Deut. xxi. 22, 23 ; Josh. viii. 29).

The usual mode among the Romans was, to suspend the criminal alive, in which case crucifixion was a lingering death, extending over many hours, and sometimes days.

We read in John xix. 31, that day "was the preparation" ; for the sun having set, the day for the preparation for the Sabbath had commenced ; and if the bodies had been suffered to remain until the sunset of the preparation day (Friday), the Sabbath would have commenced ; and that Sabbath being a high day, the Jews would not have been willing to desecrate it by the burial of malefactors,

in which case the bodies would have had to remain on the cross during the whole of the Sabbath.

They therefore besought Pilate "that the legs of those that had been crucified might be broken, and that the bodies might be taken away on the preparation day."

"Then came the soldiers, and brake the legs of the first, and of the other which was crucified with Him. But when they came to Jesus, and saw that He was dead already, they brake not His legs: but one of the soldiers with a spear pierced His side, and forthwith came there out blood and water" (John xix. 32-34). Thus the Scriptures were accomplished, and John bore his testimony as an eye-witness of the fact.

It is important here to notice, that, according to Matthew and Mark, "the even had come" (Matt. xxvii. 57; Mark xv. 42). The coming of even in Scripture usually marks the beginning of another day. And that day which had now commenced was the preparation, or day before the Sabbath (which we call Friday), thus connecting this day from its commencement, with the burial, and not with the crucifixion of the Lord Jesus.

Joseph of Arimathæa, a secret disciple, besought Pilate that he might take away the body of Jesus. "Pilate marvelled if He were already dead;" but having ascertained the fact from the centurion, he ordered the body to be delivered to him. Joseph, having bought fine linen, came and took down the body of Jesus. "There came also Nicodemus, which at the first came to Jesus by night, bringing a mixture of myrrh and aloes, about a hundred pound weight." They wrapped the body in the linen with the spices, as was the manner of the Jews to prepare for burying.

“Now in the place where Jesus was crucified, there was a garden, and in the garden a new sepulchre, which Joseph had hewn out of the rock, wherein was never man yet laid.” There laid they Jesus therefore, because of the Jews’ preparation day, for the sepulchre was nigh at hand (John xix. 38-42).

The women that had followed Jesus from Galilee beheld the sepulchre, and how the body of Jesus was deposited. By this time it must have been getting late. The women, on leaving the sepulchre, and during the Friday, or day before the Sabbath, prepared ointment and spices, that, when the Sabbath was past, they might come and anoint Him.

CHAPTER V.

THE SABBATH.

16th Day, commencing at sunset, or evening of the sixth day of the week (Friday), and lasting till sunset of the seventh day (Saturday).

During the whole of this day the body of the Lord Jesus reposed in the silent tomb. The women also that had followed Him from Galilee observed it as a day of sacred rest, according to the commandment (Luke xxiii. 56), but the enemies of Christ were busy and active.

“Now the next day, that followed the day of the preparation (that is, the Sabbath), the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest His disciples come by night, and steal Him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch” (Matt. xxvii. 62-66).

CHAPTER VI.

THE RESURRECTION.

17th Day, commencing at sunset of the seventh day of the week (Saturday), and lasting till sunset of the first day of the week (Sunday). The women that had followed Jesus from Galilee were occupied during the preparation day, which we call Friday, in getting ready spices and ointments. But it appears that they were not able to complete their work before sunset; when the Sabbath having commenced, they postponed the completion of it until that day was over (Luke xxiii. 55, 56).

But when the Sabbath was ended—that is, after sunset—they bought those sweet spices which were required to complete their preparation, in order that in the early morning of the first day of the week they might come and anoint the body of Jesus (Mark xvi. 1). (Here the word “bought” is not in the pluperfect tense, *i.e.* had bought, but in the aorist, bought.)

After this Mary Magdalene, and Mary the mother of James and Joses, came to take a last view of the sepulchre, during the first watch of the night (which lasted from six to nine o'clock : Matt. xxviii. 1).

Of the exact hour of Christ's resurrection we are not

informed, but we read in Mark xvi. 9, "When Jesus was risen early the first day of the week, He appeared first to Mary Magdalene."

In Matt. xxviii. 2 we read of the signs which accompanied the resurrection of Jesus. First, the earthquake ; then, the descent of the angel of Jehovah from heaven, who rolled back the stone from the door of the sepulchre and sat upon it, putting the terror of death into the hearts of the soldiers who were keeping guard.

The first visitant to the opened and empty tomb was Mary Magdalene, who came alone, while it was yet dark ; and therefore before the sun had risen. She saw that the stone had been rolled away, and thereupon ran and told Peter and John what she had seen.

The two disciples came to the sepulchre, and entering it, they saw the linen clothes lying ; and the napkin that had been around the head of Jesus, wrapped together in a place by itself (John xx. 1-7). They do not appear to have seen the angel, nor to have been deterred by the terror-stricken guards. Hereupon they return unto their own home.

But Mary Magdalene remained at the door of the sepulchre weeping, and stooping down she saw two angels, the one at the head, and the other at the feet where the body of Jesus had lain. They inquired the cause of her weeping. She answered them, and turning round saw Jesus standing, and knew not that it was He. But when He had spoken to her the second time, calling her by name, she recognised Him, and was about to embrace Him. But He prevented her by the words, "Touch Me not ; for I have not yet ascended to My Father : but go to My brethren, and say unto them, I ascend unto

My Father, and your Father; and to My God, and your God" (John xx. 8-18).

In the Greek it is, "have not ascended," not "am not ascended." It is in the perfect tense and not in the present. Thus the exact period is marked, when the type (Lev. xvi. 11-14; Heb. ix. 11, 12) received its accomplishment; that is, when Jesus, as the High Priest of our profession, entered into the holiest, by the value of His atoning blood, and in all the sweet savour of His personal character and service, on His own behalf, as the One who had put away the sin that had been laid upon Him, and on the behalf of His own house, the Church (Heb. iii. 6).

Mary Magdalene, in obedience to the Lord's word, went and told the disciples that she had seen Him.

After Mary Magdalene had departed, the other women came to the sepulchre, bringing the spices they had prepared; by this time the sun had risen (Mark xvi. 2). On their way the inquiry is raised, who shall roll away the stone from the door of the sepulchre? But when they had come, they found the stone had been rolled away. The angel calmed their fears, and invited them to see the place where the Lord had lain (Matt. xxviii. 5, 6). They entered and saw a vision of angels (Luke xxiv. 23); a young man sitting on the right side, clothed in a long white garment (Mark xvi. 5), and two men standing by them in shining raiment (Luke xxiv. 4). The angels assured them that Jesus was risen, as He had foretold; and instructed them to tell His disciples that they were to meet Him in Galilee.

As they went to tell His disciples Jesus Himself met them, with the salutation, "All hail," or more literally, "Rejoice;" as in Matt. v. 12; John xvi. 22; Phil. iv. 4.

This was the fulfilment of the Lord's word to the disciples : "Yet a little while, and ye shall not see Me : and again, a little while, and ye shall see me ; because I go to the Father ; and your heart shall rejoice" (John xvi. 16-22).

They came and held Him by the feet. This, Jesus had not permitted Mary Magdalene to do ; but at this time He offered no objection.

Does not this imply that meanwhile He had ascended to His Father, had entered the Holiest as High Priest, in the virtue of His blood, that His offering had been accepted, the atonement made, that He had now come forth with the assurance that the joy of accomplished redemption was evermore their portion ?

To Mary Magdalene He had appeared before the sun-rising, even as He will appear to His waiting and expectant people as "The Bright and the Morning Star" (Rev. xxii. 16). To the women He appeared after the sun had risen, even as He will be seen in the morning without clouds, as the Sun of Righteousness, with healing in His beams, for Israel, and for the nations of the earth (Mal. iv. 2).

While the women were going with their tidings of great joy, some of the soldiers who had been set to guard the sepulchre went to the chief priests, and told them what they had witnessed. It appears that the rest of the guard had fled in terror, as neither Mary, Peter, John, nor the women, met with any obstruction from them either in coming to the sepulchre or in entering it. The chief priests with the council bribed the soldiers to propagate a false report, and undertook to vindicate them before the governor.

The same day two disciples were on their way to a

village called Emmaus, which was from Jerusalem three-score furlongs, or about seven miles.

While they communed together concerning the things that had happened, Jesus Himself joined them, and explained to them the meaning of the transactions according to the testimony of the entire Scriptures.

While partaking of refreshment with them, they recognised Him as their Lord. He ceased to be seen by them, so they arose at once, and returned to Jerusalem ; and found some of the apostles, and others with them, gathered together and reclining at table at their evening meal (Mark xvi. 14). For, though it was even, yet the sun not having set, it was still the first day of the week.

Mary Magdalene had already borne her testimony, and the other women had told of His appearing to them. It was also said by some present that He had appeared to Peter.

All this was to them as an idle tale ; and they believed not. Cleopas and his companion related what had taken place on their way to Emmaus, and how He had been recognised by them in the breaking of the bread. Still they were unbelieving. Jesus Himself then appeared in their midst, the doors having been closed for fear of the Jews. After He had saluted them with the words, "Peace be unto you," He upbraided them for their hardness of heart in not having believed the testimony of those who had seen Him after He was risen. He showed unto them His hands, side, and feet, and permitted them to handle Him. And, as further confirmation, He partook of the broiled fish and honeycomb which had been left of their evening meal. The faith of the disciples having been fully confirmed, their hearts were filled with joy.

Thus again was accomplished the word of the Lord Jesus to them, "A little while, and ye shall not see Me; and again, a little while, and ye shall see Me; because I go to the Father." "But I will see you again, and your heart shall rejoice, and your joy no man taketh from you" (John xvi. 19-22).

It will here be observed that although the body of the risen Christ was substantially the same as that in which He had walked and lived with His disciples before His death, yet there were significant and important differences. So that what before was supernatural, as when He walked upon the water, was now natural; for He could cease to be visible as at Emmaus, or be instantaneously present in their midst, although the doors were closed. Previously also His partaking of food with His disciples was natural, but now it was a supernatural act. It was indeed His very body, but it had now become a spiritual body (1 Cor. xv. 44).

The day of the resurrection of Christ was the day after the Jewish Sabbath. And on this very day, from which the seven weeks of Pentecost were reckoned, the children of Israel were commanded to bring a sheaf of the firstfruits which the priest was to wave, as a wave offering before Jehovah (Lev. xxiii. 9-11). This is a beautiful and expressive type of the Lord Jesus Christ as the firstfruits of them that slept. On the very day the priests waved the sheaf of the firstfruits before God in the temple, the Lord Jesus Christ presented Himself before God, as the first begotten from the dead.

At the institution of the Passover in Egypt, the months of the year were altered, so what was originally the seventh month of the year became the first (Exod. xii. 2). In Gen.

viii. 4 we read, "And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat;" that is, according to the later reckoning on the 17th day of the first month. And it was on the 17th day of the month Abib that Jesus rose from the dead.

Thus the resting of the ark on the mountains of Ararat was a foreshadowing of the resurrection of Christ; as testified to by the apostle (1 Pet. iii. 21): "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ." Even as the baptism of believers sets forth their death to sin in the death of Christ, their burial with Him, their risen life, and prospect of their fellowship with Him in resurrection glory.

The crucifixion of the Lord Jesus was on the day of the Passover, the 14th day of the first month. If the crucifixion had taken place on the Friday, the following day would have been the Sabbath, the 15th, and the day of the resurrection would have been the 16th day. This consideration many years ago led me to the examination of the question, whether the foreshadowing type or the opinion generally received was right.

The words of the Lord Jesus in Matt. xii. 40—"As Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth"—have long presented a most serious difficulty, and rightly so, if the commonly received idea be correct.

But in fact it was perfectly true. The body of the Lord Jesus lay in the grave the whole night and day of the

15th, the night and day of the 16th, and the night portion of the 17th day.

In every Jewish day there are two portions: first, the night or dark portion, afterwards the day or time of light. Even so to the believer, this season of darkness or night comes first, but to him the night is far spent and the day is at hand, and that day is everlasting day that knows no evening and fears no night. And to him the resurrection of Christ is the pledge and earnest of resurrection life and eternal glory.

CHAPTER VII.

FURTHER MANIFESTATIONS OF THE RISEN LORD AND HIS ASCENSION.

ON the Lord's day following the disciples of Jesus were again within closed doors, and Thomas, who had been absent on the former occasion, was with them. The disciples had already informed him that they had seen the Lord; and Thomas had expressed his inability to believe the fact of His resurrection, without personal and unmistakable evidence. He does not say, I will not (*οὐ θέλω*) as in Matt. xxi. 29, but *οὐ μὴ*, that is, I shall in no wise be able.

Jesus, with His usual salutation, "Peace be unto you," appeared again in their midst, and having confirmed the faith of Thomas, pronounced an especial blessing on those who hereafter should believe in Him without having seen Him (1 Pet. i. 8).

Another occasion on which the Lord Jesus manifested Himself to His disciples, after His resurrection, was by the Sea of Tiberias, when, having allowed them to prove their inability to accomplish anything effectually without His power and counsel, He supplied their present need by an abundant draught of fishes, and Himself provided their morning meal.

He gave Peter an opportunity of contradicting his threefold denial by a threefold expression of his love, and foretold his ripened grace and death by martyrdom. In answer to Peter's inquiry, He also intimated that John should not taste of death until He had seen in vision the Lord's return (Rev. iv.), just as the three disciples on the mount of transfiguration had seen the Son of man coming in His kingdom (Matt. xvi. 28 ; xvii. 1).

During the forty days which preceded His ascension, Jesus by many infallible proofs showed Himself to His disciples, and at one time to about 500 brethren (1 Cor. xv. 3-8).

This manifestation was not open, but to witnesses chosen before of God (Acts x. 40, 41).

At the end of forty days after His resurrection, He led the disciples by the way of Bethany to the Mount of Olives, and there, while in the act of blessing them, was parted from them, and taken up into heaven. Ten days afterwards, the day of Pentecost being fully come, Jesus, having received of the Father the promise of the Holy Ghost, sent down the Comforter, to baptize into one body the believers then living, and those afterwards which should believe in Him through their word, whether Jew or Gentile (John xvii. 20 ; 1 Cor. xii. 13).

Stephen, full of the Holy Ghost, after he had borne his faithful testimony, looked up steadfastly into heaven, and saw Jesus standing at the right hand of God. To Saul of Tarsus, on his way to Damascus, the risen Lord appeared with a glory beyond the brightness of the noonday sun. To John in Patmos, by the ministration of an angel He manifested Himself. And in the closing chapter of the Revelation He announces His coming again as the Bright

and Morning Star, when He will raise the sleeping saints and receive His blood-bought church to Himself, and afterwards appear as Sun of righteousness to the world, when He will come to be glorified in His saints and to be admired in all them that believe. May the Spirit teach and enable every one of us to say, "Even so, come, Lord Jesus."

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